

needed for the original family of Jacob, and Joseph, God's agent, possessed the Spirit of God (Gen. xli. 38); as the second great deliverer of Israel, Moses, must be a man marked out by his intimate acquaintance with God; as when the tabernacle of worship was to be built, men were selected to shape the forms that would impress the eyes of many generations of worshippers, who were "filled with the Spirit of God" (Ex. xxxv. 31); as the Spirit of God came upon Samson and others, enabling them to accomplish deliverances for Israel; so now, when a new beginning is made and monarchy instituted, "the Spirit of the Lord comes mightily" on the first king (ch. x. 6-10, Revised Version).

Three things are mentioned as the immediate consequences of this coming of the Spirit of the Lord to Saul. "Thou shalt be turned into another man," said Samuel. It could not be otherwise. When God takes the place of sinful, wilful, wayward self in the heart of any human being, he must be wonderfully and radically changed in character. And as that change is one that makes him altogether godly, he becomes a "new creature." Why should any believer in God dread to be filled with the Spirit? Why hesitate, and criticise, and doubt, seeing we live in days when the Spirit is "poured out on all flesh?" This moral transformation is the first of the three special consequences above referred to.

The second of these results is, "Thou shalt prophesy" (ch. x. 6-10). Prophesying is the uttering in words what the Spirit of God reveals to the utterer. Saul prophesied, not before, but after the Spirit of God came mightily upon him. How like the case of Eldad and Medad in Moses' time! How fully it accords with the facts in the case of all the prophets! The fact is, to which the whole Bible bears witness, God will not identify Himself with the utterances of any one who is not himself inspired by the Spirit of God. John the Baptist is filled with the Holy Ghost from his mother's womb, that he may speak God's mind concerning the coming and contemporary Messiah. Jesus Himself does not preach until the Holy Ghost comes upon Him (Luke iii. 22; iv. 1 and 14-18),

and the first Christian disciples begin to proclaim the complete gospel only after they are "filled with the Holy Ghost," and then they spake "as the Spirit gave them utterance" (Acts ii. 4). You that attempt to speak in God's name, without having received God's inspiration, take warning.

The third consequence is, "Thou shalt do as occasion serve thee, for God is with thee." He is to have complete liberty. He is to wear no fetters; to be free of the pressure of any law or rule. He will know always what is exactly right. He will do what is certainly the best. Is that "infallibility?" It certainly is *conditional* infallibility. As personal salvation, considered either as moral healing or as freedom from condemnation, is conditional on the existence of faith in the pre-Pentecostal work of the incarnate Christ, so unerring wisdom suited to the needs of a child of God is conditional on the reception of Him whom Jesus shed forth on the Pentecostal morning. He with whom the one hundred and twenty were filled on that occasion was promised by the Master to "teach all things," and to "guide into all truth," and if one can do wrong while he is thus filled, then words have no meaning, and the "Word," which is the exclusive reliance of the believer ever since the original actors in the first age of Christianity passed away, is not to be depended upon. The least in the kingdom of heaven, which is the kingdom personally established by Christ, is greater than the greatest in previous ages (see Matt. xi. 11), and, therefore, the endowment of independence of written law, because the Lawgiver dwells within, is common and universal privilege now. "Where the Spirit of the Lord is, there is liberty." "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" . . . that the "righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." What came to kings and prophets in the times that ended at Pentecost is poured out on all flesh in these days. For Christian believers are now "kings and priests unto his God and Father" (Rev. i. 6).